





I-7

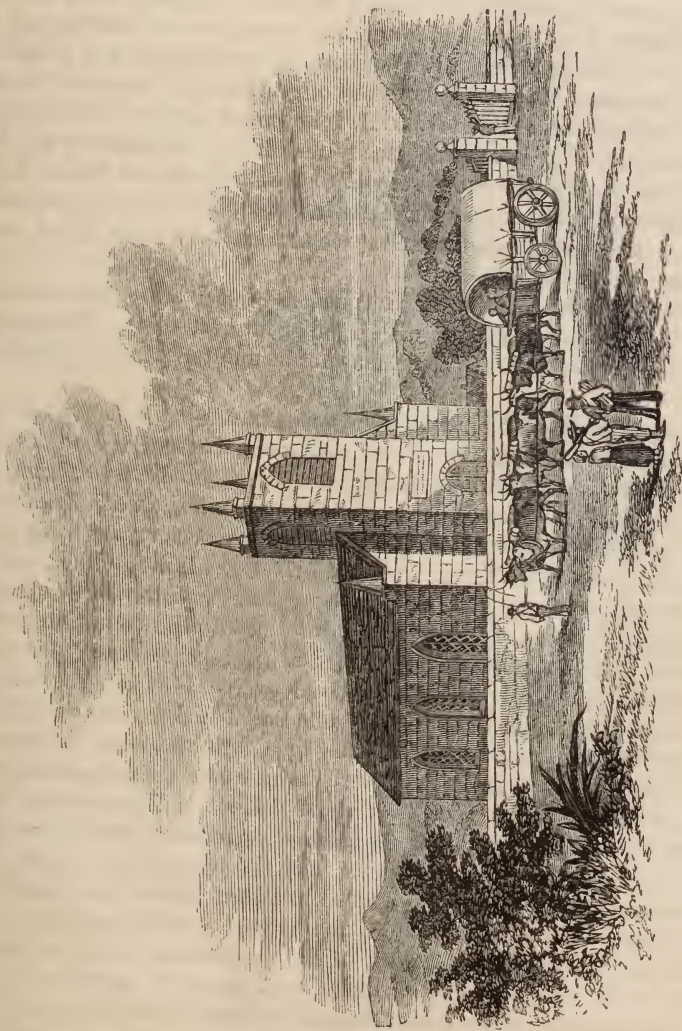




Digitized by the Internet Archive  
in 2015

THE  
Missionary Magazine  
AND  
CHRONICLE.

---



HARPENDEN CHAPEL, CRADOCK, SOUTH AFRICA.

## SOUTH AFRICA.

## CRADOCK.

## FRUITS OF NATIVE ZEAL AND INDUSTRY.

HARPENDEN Chapel, from which the *accompanying Engraving* is taken, is situated in the town of Cradock, on a piece of land adjoining the Natives' village, granted by Government. It fronts the approach to the town by the Graham's Town road, is built of brick, upon a firm foundation of stone six feet deep, and is plastered within and without. It is fifty-seven feet in length, exclusive of the porch and tower, and twenty-two in breadth, and is designed to be furnished with a bell so soon as circumstances will permit.

It bears the name *Harpenden*, both out of gratitude to Christian friends under the pastoral care of the Rev. G. B. Johnson, of the town of that name in Hertfordshire, who have been steady and liberal benefactors to the cause at Cradock, and also out of respect to the late Frederick Smith, Esq., to whose family the Missionary is greatly indebted, both for many personal favours and for having originated the connexion between Cradock and Harpenden.

Connected with the erection of Harpenden Chapel are several circumstances which, while investing it with peculiar interest to the Missionary, the Rev. R. B. Taylor, and his people, may not be uninteresting to Christians in Britain.

The Chapel has been "built in troublous times,"—at a time when the whole eastern frontier of the colony and some parts of the west were ringing with the reputed worthlessness of "the coloured classes," and the utter uselessness of attempting to bring them under the influence of Christian principles—when the London Missionary Society was being held up as the abettor and teacher of rebellion—when the feeling of hostility to the Society was so strong at Cradock, among a large portion of its inhabitants, that *bullets* were not unfrequently dropped into the collection plates—when its agent was being daily traduced as "a rebel at heart," his footsteps tracked, and all his movements closely watched—when the natives under his care were liable to be insulted and threatened, and his dwelling to be forcibly entered at any hour of the day or night—and when the state of feeling which such things indicate was deemed honourable and the passport to public favour;—it was at such a time that the maligned natives were busily and quietly engaged either in making or burning bricks for their Chapel or in raising the superstructure, and thus giving one of the best refutations possible to the calumnies that had been heaped upon them.

It has been built almost entirely by the natives, and chiefly by their own subscriptions. With the exception of the carpenters' work, the whole structure, from foundation to pinnacle, was raised by members of the coloured congregation, after a plan supplied by their Missionary; and with the exception of some three or four pounds subscribed by European friends

in Cradock, and a small loan from the London Missionary Society, the expense of timber, &c. &c., has been met by subscriptions among themselves. The whole of the stone and of the brick-work has been done by the native Deacon and his brother, and who have not only given their time and labour throughout gratuitously, but have subscribed most liberally for the purchase of materials and for the hire of wagon and oxen, &c.

Some persons, indeed, have affected to sneer at the structure, saying, "Oh, it is good enough for black people!" but others, more candid and liberal, have acknowledged "they never could have thought such a building could have been erected by black people," and have spoken of its appearance in high terms.

It has been presented to the London Missionary Society, and almost without debt. As a present, it is a meet but pleasing testimony of affection and gratitude to the honoured Society by which the presentees have been supplied with the means of Christian instruction. The sum of £30 will have to be liquidated, but which the people hope in time to accomplish. Meanwhile the Missionary cherishes the hope that some kind, generous friends will be found in Britain willing to lend a helping hand, seeing it is to aid a people who have given practical demonstration that they are willing to help themselves, and that during a time of no ordinary trial.

---

### MADAGASCAR.

WE have the pleasure to publish a communication from the Rev. Wm. Ellis, dated Mauritius, July 6th.

From his several statements it will be perceived that although the intelligence from Madagascar up to that period had not fully confirmed the sanguine hopes of the Native Christians, as expressed in their letters of October, 1852, yet that Mr. Ellis fully believed that the renewal of intercourse with the Island, both commercial and religious, was only "*a question of time.*" There has not been, at any time, ground for believing that the laws against Christianity were *actually repealed*, but it is evident from Mr. E.'s letter that their execution has been, to a great extent, suspended.

The delay in the renewal of trade also has obviously arisen, not from the indisposition of the Malagasy Government, so much as the determination of the British Government, to take no initiatory measure in the case, while the reduction of the Queen's claim from 15,000 to 10,000 dollars, which amount has already been raised by the merchants of Mauritius, encourages the expectation that the practical difficulty will speedily be overcome. Pending this decision, Messrs. Ellis and Cameron may find some difficulty in obtaining permission to visit the capital; but, at all events, it must be matter of great satisfaction to the friends of the Society, that it has, in these two brethren, men on the spot of sound discretion as well as Christian intrepidity, and the Directors trust that the

prayers of all interested in the spiritual welfare of Madagascar will not cease to ascend to the Throne of Grace on their behalf, that their Mission may be crowned with complete success.

EXTRACTS OF LETTER FROM THE REV. WILLIAM ELLIS, TO THE REV. ARTHUR TIDMAN, D.D., DATED PORT LOUIS, JULY 6TH, 1853.

"MY DEAR BROTHER,—As we yesterday afternoon finally arranged for our passage to Madagascar, I am able to write more definitely in reference to our immediate movements than I could otherwise have done since our arrival; and as tidings were received the day before yesterday from Tamatave, of the date of 22nd of May last, I am able to put you in possession of the substance of the latest intelligence, by the mail for England, which has this morning arrived from Calcutta, and will, in all probability, leave tomorrow.....

"After despatching my last letter, one of our first objects was, by the careful perusal of all the letters that have been received here, and by questioning the natives on whom we could most fully rely, to ascertain what foundation there was for the tidings which had been sent to England.....

"The Prince, it appears, is third in rank and authority; namely, the Queen is first, next the high Officers, who may be said to form her Council, and the Prince next. Only recently the chief of one of the districts or towns presented the hasina, or token of allegiance, to the Prince, and was reprimanded for it by a message from the Queen, who asked if he did not know that she was living; he was also degraded in his rank. At the same time, when David Johns Andriansolo went down to Tamatave in November last, he was told by a person who came on board (for he could not land) that the young Prince's word was the most attended to, that his name was to be on all the flags, and that in fact, at that very time, they were employed in sewing them on. It was, therefore, easily inferred, by the time he reached Mauritius, that they were so actually. There are also frequent statements in the letters, that the Prince and many of the officers desire the friendship of the English, and would be glad if the trade was renewed; and that if any overtures were made by the Government of

Mauritius, they would be readily responded to; but there is no reference to an official or authorized expression of the wish of the Malagasy government on the subject, and the statements can be regarded only as the individual opinions of the writers. The Prince is not commander-in-chief of the army, but first officer of the palace. The son of the late Rainiharo is commander-in-chief, having been appointed, it is said, through the influence of the Prince, who is regarded as his personal friend.

"An aide-de-camp of one of the officers, writing to some of the Malagasy here, says in one of his letters:—'In reference to you who are in the country of the white people, if you return here you will not be killed.' From this statement, which is made without any reserve or qualification, by one who refers to his situation as affording the means of knowing the mind of his superiors, it might easily be inferred that the question had been considered, and that the opinion of the Government was favourable to such return. Other letters speak of the great increase of the Christians in Madagascar, of their having not fewer than seven places (houses) in the capital, where they met, *during the night*, for worship, for *administering Baptism*, and for celebrating the Lord's Supper; and that they have access, it would appear, without difficulty, to the Prince, at his house, within the precincts of the palace. There are also letters from Prince Ramonja, a nephew of the Queen, and cousin of the Prince, requesting that Bibles, Testaments, and smaller books, may be sent to him at the capital, and naming the agent at Tamatave to whose care they may be sent. Further, we learn from one of the merchants here, that his correspondent at the capital informed him that in the end of the last year a large meeting was held, attended by the chiefs from many of the provinces, at which the desirableness of changing the system of exclusive restriction, and inviting foreigners to renew their trading relations with Madagascar, was discussed, and though not agreed upon, yet was so strongly urged, that the decision was ad-

journed, and another meeting on the subject was to be held in March last. Letters from the merchants' agents, received within these last two days, also state, that if the sum of 10,000 dollars is paid, the trade will be reopened. This is 5000 less than was required in November, last year.

"There is no account of any recent persecution, or arrests and punishments on account of religion; only as to the afflicted state of those in bonds and slavery. The prohibitions of Christianity, and censures of those professing it, appear to be still put forth, but not followed by any actual punishment. Looking at the whole of the information we now possess, from a Missionary point of view, I cannot resist the conviction, that, though the state of things in Madagascar is different, and, indeed, unfavourable as compared with the hopes and expectations cherished respecting it when I left England, yet there are not a few indications that the state of feeling and opinion respecting Christianity, is tending towards its toleration, if not open admission and approval, more especially when we look at these tokens of a coming change in connexion with the faithfulness of those who have so well endured hardness as good soldiers of Jesus Christ, and with the inviolable promises and supreme administration, in all things affecting His church, of Him who has all power in heaven and on earth, and disposeth all hearts, as well as controls all events. I trust, therefore, that the temporary feelings of disappointment which may have been experienced at home, will not be allowed to enfeeble or restrain prayer, but rather to incite to more earnest wrestling at the footstool of Divine mercy, so much the more as there are any signs of the day approaching. Viewed in a commercial light, there is evidently a change for the better. The compensation required is reduced in amount, and that amount the merchants here are quite ready to pay, as soon as they know from the Government itself that it will be accepted, and the ports opened. The Government here are prohibited by the authorities at home from taking the initiative, or, indeed, taking any steps towards satisfying, or even admitting, the claims of the Malagasy Government to any compensation for the attack on Tamatave in 1845. The merchants connected with the

Chamber of Commerce have, however, engaged a small schooner of eighty or ninety tons, called the 'Gregorio,' to go down to Tamatave with a memorial, signed by, I think, two hundred and forty of the merchants, and a letter from the President of the Chamber of Commerce, begging that the ports may be opened. The vessel is to wait twenty days to bring back the answer from the Queen. At first it was stated that no other letter, and no passengers or goods, would be allowed to be sent in the same vessel; but, last week, we heard that their views were somewhat changed; and having applied for passages, as we were extremely unwilling that any letters from Mauritius should precede our arrival, they allowed us to take passages in the 'Gregorio,' and we are to sail on Saturday next, the 10th inst.

"So far as we have been able to arrange our plan of procedure, we purpose, on arriving at Tamatave, to address a joint letter to the Queen, asking permission for Mr. Cameron and myself, as his friend from England, and formerly a teacher among a people similar in some respects to those of Madagascar, to proceed to the capital, to pay a friendly visit, to see how those things in which Mr. Cameron was engaged are going on, and to talk about other things that may be for the good of the country, stating that we wish to stay one year, or till the next good season. Should permission be granted, we shall proceed to the capital, and act as circumstances, in Divine providence, may indicate. Should we be allowed to go, I have no doubt we shall find some means of administering to the relief and comfort of the afflicted Christians, which I feel persuaded will be cordially approved by the Society. Should any favourable change occur, we shall be on the spot to take advantage of it.

"I have myself the strongest conviction, not, I think, without substantial grounds, that it is only a question of time; and that, by whatever aspects the intervening period may be characterised, the door for Missionary operations in Madagascar will, before very long, be opened, I trust, by Him who 'openeth, and no man shutteth.'—Believe me, yours very faithfully,

"WM. ELLIS."

(3d)

## CHINA.

ORIGIN OF THE FIRST IMPRESSIONS REGARDING SCRIPTURAL TRUTH  
RECEIVED BY THE LEADER OF THE REVOLUTION.

THERE has been much and earnest discussion as to the probable source whence the leader of the insurgent forces derived his first notions regarding the religion of the Bible, and as some facts which have lately transpired seem to set the question at rest, we feel much pleasure in communicating them, upon the authority of our esteemed Missionary brother, the Rev. Dr. Legge, of Hong-Kong.

In an elaborate and valuable article by Dr. L. on the "Chinese Revolution," which has appeared in another publication, evidence of the most convincing nature is adduced to show that the chief, Hung Sew-tseuen, the present claimant to the throne of China, derived his first knowledge of Scriptural truth from the perusal of a little work written by Leang A-fah, the venerable native Evangelist, now of the Canton Mission, and who, in connexion with the London Missionary Society, has laboured for upwards of thirty-six years with unwavering fidelity for the conversion of his countrymen.

"The chief, Hung Sew-tseuen, has been the enlightener of his followers in religious matters more, I apprehend, than their leader in war. The history of his own acquaintance with the Scriptural truths which he now publishes under an Imperial seal may be traced as follows:—In 1837, it is stated in one of the works which I have been analysing, he was taken up to heaven, and fully instructed in Divine matters. Before that time, however, his mind had been excited about the great truths which are contained in our Scriptures. There is evidence that he was for some months, in 1846, residing, for the purpose of receiving religious instruction, with Mr. Roberts, an American Missionary in Canton. On his first application to that gentleman, he informed him that the thing which first aroused his mind was a tract with the title—'Good Words to Admonish the Age,' which was given him several years before at one of the literary examinations. The statements of that tract were subsequently, we learn from another document, given last year by a relative of his to a Swedish missionary in Hong-Kong,\* confirmed to him by a vision which he had in a

time of sickness, and during which occurred his visit to heaven. Thus we are carried back, beyond 1837, to the point when this religious movement commenced, and we want to find a tract, entitled—'Good Words to Admonish the Age,' given to Sew-tseuen, then a literary student, at one of the triennial examinations. Now, we have the tract, and we have the record of its distribution on one of those occasions.

"'Good Words to admonish the Age' was a tract well known to Missionaries some ten or twelve years ago, but it has latterly been out of print. I had the old blocks sought out, however, during the present week, and have had a few copies struck off. No one can look into it without seeing at once that its phraseology and modes of presenting the truth are repeated in the publications obtained at Nankin. It is rather a misnomer to call it a tract. It is a compilation of tracts, or short sermons on passages of Scripture, and the general principles of religion, in four pretty large Chinese volumes. The different volumes, however, used to be distributed separately, each with the general title, and, perhaps, Sew-tseuen only received one of them, and not the entire set. So then, as the oak is in the acorn, the present great movement lay in one, or more, of the

\* This document is verified by the quotations which it gives from the publications that have since been obtained at Nankin.

volumes of this compilation—'Good Words to Admonish the Age.' The writer is still alive, a Chinese, named Leang A-fah, who was baptized at Malacca, in 1816, by Dr. Milne, and still continues abundant in labours, in connection with Dr. Hobson's operations in Canton. And now for the fact of the distribution of this tract at the literary examinations in Canton. This I shall give in the words of A-fah, in a letter written in the end of 1834:—'For three or four years I have been in the habit of circulating the Scripture lessons,\* which have been joyfully received by many. This year the triennial examination of literary candidates was held in Canton, and I desired to distribute books among the candidates. On the 20th of August, therefore, accompanied by Woo A-chang, Chow A-san, and Leang A-san, we distributed 5000, which were gladly received, without the least disturbance. The

\* "Scripture Lessons" is only another name for "Good Words to Admonish the Age."

next day we distributed 5000 more.' My space will not allow me to quote more of A-fah's letter. His good endeavour soon brought the attention of the mandarins upon him, and the end was the severe punishment of one of his friends, the death of a second, and the flight of himself to Singapore. The detail which I have given shows you the book by which, the individual by whom, and the manner in which, the head of this formidable rebellion was first brought into contact with Scriptural truth. The connection between him and A-fah will greatly interest those who wisely like, in their study of Providence, to put this and that together. A-fah was the first convert made by Protestant Missions, and by him is communicated an influence to the mind of this remarkable individual, which has already extended to tens of thousands, and may, by-and-by, spread over the whole of this vast and thickly-peopled territory."

## SHANGHAE.

THE extraordinary events now taking place in China have naturally given rise to much eager speculation in regard to their probable influence in moulding the future history and character of the teeming myriads of its population. But among Protestant Christians the uniform belief appears to obtain, that, notwithstanding some objectionable tenets and practices embraced by the movers in the insurrection, the changes now in progress cannot fail, in the overruling providence of God, to accelerate the evangelization of China.

The views entertained by one of our Missionary Brethren on this important subject are given in the subjoined extracts, together with the experiences and observations of the writer, on a late Missionary tour.

The Rev. Wm. Muirhead, under date Shanghae, 22nd June ult., writes:—

### NOTICES OF THE RELIGIOUS CHARACTERISTICS OF THE REVOLUTION.

"You have doubtless been much interested in the accounts that have lately been sent home of the present aspect of affairs in China. It is pleasing to contemplate it as a break on the ordinary monotony of the scene around us, while it excites our highest hopes in reference to the future. However encouraging it be to possess so many facilities as are now at our command for preaching the Gos-

pel, the natural influence of these is greatly modified by the listless and stereotyped condition of the people. They are so entrenched in their ancient customs and superstitions, and so averse to everything new in their modes of thought and action, that it has long been my deep impression, humanly speaking, there must be some peculiar political convulsion in this country, anterior to any great mental and moral awakening on the part of its inhabitants. Whether the

present rising suits the demands of the case or not, it is perhaps premature to say; only there are many characteristics about it that bid fair to produce a wide-spread and welcome change.

"As to the progress of events, nothing particular has transpired since you were last informed by Dr. Medhurst, save that the Imperialists are more confirmed in their utter helplessness, and the so-called Insurgents more confident of success. An American Missionary recently visited the latter, and he brought back a communication from them, addressed to the 'English Brethren,' on account of their being worshippers of the same God with themselves. His reports of what he saw and heard were encouraging, although, as might have been expected, there are some things that indicate their want of soundness in the faith. From the fact of their forms of religion being chiefly drawn from the Old Testament, with which alone they seem to be acquainted, and from a desire on the part of those in power to gain an influence over the minds of their adherents, at least during a period of contention and strife, they have adopted many customs and promulgated many sentiments about themselves which, we may hope, would in more favourable circumstances be altered or suppressed.

"When Missionaries come more fully in contact with them, they will of course have a sufficiency of work to do in correcting and enlarging their ideas of Divine truth, in regard to which they have been very imperfectly informed. However, they are men of energy and decided character, forming a perfect contrast to those now in authority; and they have made Christianity in some of its most Protestant features their badge and bond of union. This has been done without any adventitious influence being brought to bear upon them, or without their looking for sympathy and support from foreign powers; and yet, on their becoming victorious, of which there is every probability, an immense revolution will certainly take place in the religious observances of this people. Idolatry, alike Catholic and pagan, they will not tolerate. An instance of the former is reported to have occurred in Nanking, shortly after the insurgents obtained possession of

the city. It happened to be Good Friday, and the Catholics were performing their usual services in one of their chapels. The insurgents inquired, 'What is all this about?' They replied, 'We are worshipping the Lord of heaven.' They were asked, 'Whose images are these on the wall?' It was said, 'The images of Christ and the Virgin Mary.' They were instantly destroyed, and a prayer to the Heavenly Father proposed for the adoption of those present. They refused on the ground that they prayed to the Lord of heaven. Three days were allowed them to consider the subject; at the end of which time 40 of the Catholics consented, but the catechist remained firm, and he was forthwith conveyed to another part of the city. The Catholic priests in this quarter are indignant at the act of desecration committed upon the images, denominating it as sacrilege, and forbidding their adherents to have anything to do with the rebels.

"The number of the insurgents is so great, their profession of Christianity so decided, and their abnegation of all idolatrous practices so complete, that the results of their success, in a religious point of view, are even in anticipation most extraordinary. Should they be regarded as instruments in the Divine hand for purifying this country of its myriad abominations, and forcibly sweeping from its surface the numberless mementoes of devil-worship, it may be considered as an occasion for gratitude. The Chinese are so peculiarly constituted, that any change of the kind would in the main be considered as of no great consequence. They would, for the most part, readily submit to any form of religion prescribed by the government, provided that that government were characterised by right principles in other respects. The purely religious element would by no means excite the general discontent of the people. One most desirable result would, in such a case, be a spirit of inquiry awakened amongst them. Under the present constitution of the empire, the natives have no idea of change, and are on many grounds afraid of it; but when the antiquated order of things had been broken in upon, and a new and better series introduced, the mental and moral results would be beneficial in the extreme."

## A TOUR INTO THE INTERIOR.

"About a fortnight ago Mr. Wylie and myself proceeded in Chinese dress on a Missionary excursion. We left Shanghai on Monday night, and arrived on the following day at Suchow, one of the chief cities of the empire. We conceived it to be our best plan to push on to the termination of our journey, and visit each place on our return. Our reason for this was the apprehension that we might be sent back to Shanghai. Accordingly we desired the boatman to proceed to Wusih. But he positively refused, and said that he had already ventured too far, so that he was afraid of the Chinese authorities as it was. We were therefore obliged to leave the boat at Suchow, and call another to go on to Wusih, promising to return at a certain time. This second boat got to its destination on Wednesday afternoon, but, as in the former case, the boatman would proceed no farther. Retaining this boat also we engaged a third to sail to Chang-chow, which we reached the following day.

"This city is distant from Shanghai about 150 miles, and we thought it prudent to make it the termination of our voyage. We immediately walked towards the city with a number of books for distribution, and were unmolested for about half a mile. On passing the gates, one of the officers observed us, and applied to us the usual offensive epithet given to foreigners in the country. We were conducted to the magistrate's office, and several of the attendants proceeded to cross-question us. We inquired for the chief mandarin, and were told that he had gone to the seat of war, removed from this about 60 miles. We then explained our objects to those around us, presented them with various books, and spoke to them for some time on Christian subjects. At length they became very civil, and permitted us to go into the city, which we did without the slightest molestation from the inhabitants. Owing to the contiguity of this place to Chinkiang, many of the natives had retired for safety into the country, and altogether it appeared to be a very deserted place. On returning, we entered an immense temple in which there were 500 priests, who at the time were going through their daily service. They were all in a standing posture, reciting their vain

repetitions,—*'Omoto feh! Omoto feh!'* This, we were told, was customary with them three times a day. In the centre there were three enormous idols, and all around multitudes of various sizes. The whole place was magnificently got up, *à la Chinois*, and the original and daily cost furnished a splendid instance of Chinese liberality. A number of people had collected at the outside of the temple to witness the novel sight of foreigners in their city; and there they were addressed on the sin and folly of what we had just beheld, and on the necessity of repentance towards God and faith towards the Lord Jesus Christ. Shortly after we embarked on our homeward voyage; but before we had fairly left the suburbs, we were boarded by a number of village braves and military officers, who expected to astonish us by their presence, while we coolly offered them a cup of a tea, and maintained our independence. An old man, who had some authority over them, cleared the way for himself, and began to descant on the peace and amity existing between the English and Chinese, and the propriety of our assisting them in their present troubles. He begged that we would send a steamer, (which seems to be all powerful in their estimation), and thus put an end to the war now raging. We said we should be glad to convey any request he had to make to the foreign consul, but our sole object was to preach the Gospel. He replied, that this object it was impossible for us in present circumstances to carry out, though, if we would aid them in destroying the rebels, we should have every facility that was necessary for so doing. Well we knew that previously the utmost restraint was laid upon foreigners going into the country, and that all his protestations at present were mere idle breath. We gave him some books, which he received very politely, and went away.

"We then proceeded towards Wusih. The intermediate country presents the same physical characteristics as around Shanghai, —a vast level plain; though in the distance we perceived ranges of hills, which we hope at some future time to be able to visit. Wusih is an extensive city, containing manufactories of various kinds, which are much celebrated in China. We walked from the

north to the south gate, a distance of about two miles. On the way we experienced no annoyance beyond the application of the usual epithets. Having distributed our books, we sailed for Suchow. At different places we passed several encampments of village bravos, who were placed to guard the boats passing up and down. The encampments consisted of mere straw mats tied together and surrounded by an earthen rampart. The whole presented a most miserable appearance, and were little suited to be an obstacle against a band of bold insurgents."

#### MISSIONARY PERILS.

"At length we arrived at Suchow, which had been on previous occasions visited by foreigners for mere pleasure, and who, from being in disguise, and passing quietly along, were unmolested. But our object was of a different kind; and accordingly, in Chinese dress, and with a number of Christian books, we entered the city. For a time all went on very peaceably, until many came forward clamouring for books; and every attempt on our part to resist their demands only increased their vociferations. We entered into the area of a large temple, with a view to address the crowds around us; but it was found to be utterly impracticable. We therefore renewed the distribution of books and tracts in various parts of the city, though at last we were compelled to give it up. On approaching our boat, the crowd following us became greatly increased, and were impetuous in their demands, in spite of our assuring them we had already given them all we had. They began to lay hold of our clothes and taunt us with offensive names; and, on quickening our pace, they gave chase, and came upon us in the most violent and disorderly manner. They dragged us back into the city, evidently rejoiced at having found a valuable prize, and employ-

ing many vehement and impassioned gestures. What their object was we could not divine, though we discovered that the worst-disposed amongst them maintained we were long-haired rebels, and they expected a liberal reward from the mandarins for having captured us. They conducted us into a small wretched hovel, consisting of two apartments, into the inner one of which they were forcing us to go. We refused, though they had perfectly the command of us, and might easily have 'thrust us' in. Our only chance of safety, we were persuaded, lay in staying in the outer room, filled though it was 'with fellows of the baser sort.' We were kept in considerable anxiety for some time as to what they intended to do with us; and gradually persons of a milder appearance came forward and told us not to be alarmed, while the more violent, who had brought us into this dilemma, crept away. On asking for a cup of tea, we were led into an adjoining tea-shop, where we resolved to stay until the mandarins arrived. At first, a number of underlings came and requested us to accompany them to the boat of a military officer. We replied, that it was unsafe for us to proceed through the streets, from the thousands that had now collected, and whose clamour and noise were continually dinning our ears. We told them to go and bring the officer, with chairs and an escort. Shortly after, he came and made a number of inquiries, which seemed to satisfy him as to our respectability. He then conducted us in due style to a neighbouring magistracy, where a fresh examination was entered into, as the officers supposed we had some private design to get to the rebels. On declaring ourselves honest men and no spies, they treated us more civilly, and under cover of night conveyed us back to our boat. We started next morning for Shanghai, and arrived safely after a week's absence."

---

#### CAPTURE OF AMOY.

As many of our friends are watching with the liveliest interest the progress of the great political convulsion in China, we are now enabled to give further details connected with the capture of Amoy, to which event a short reference was made in our last Number.

Writing under date 22nd June ult., our Missionary brethren, the Rev. Messrs. A. and J. Stronach, and W. Young, observe:—

“We are happy to have to state that, notwithstanding the commotions which have taken place here, resulting for the present in a complete change of government on this island, we are all still enjoying perfect safety, and, entirely unmolested, are enabled to prosecute our labours at this station.

“You are aware that the insurrection which commenced in the province of Kwang-se some years ago has been gradually extending its influence over many other parts of the empire, so that several of the provinces of China have long been in a very unsettled state. You will not, therefore, be greatly surprised now to hear that Amoy has at length shared in the widely-spreading commotion.

“The first rising of the insurgents in this part of China took place on the 13th of last month. Then a large body of Chinese, forming what is called the ‘Heaven and Earth Society,’ having for their avowed object the overturning of the Mantchow Tartar dynasty, commenced their operations by taking possession of Kaiteng and Chioh-bey, two towns on the Chiang Chau river, not above twenty miles distant from the island of Amoy. The insurgents, previous to further operations, sent to inquire whether or not the English would oppose their landing on this island; and after being assured that our countrymen were resolved to maintain strict neutrality, they came on, and took Amoy on the 18th of May.

“During the whole of that day great excitement prevailed here. Still no danger at any time threatened any of the foreign community. At early dawn the insurgents commenced by setting fire to a small custom-house at the entrance to this harbour. Thence they proceeded, unopposed, to the various mandarin offices outside the citadel, and gutted them completely, leaving only their roofs standing. But it was not until towards evening, and after they had been considerably reinforced from the opposite mainland, that the insurgents got into the citadel. They immediately took possession of the several mandarins’ offices there, intending to occupy them as their head-quarters.

“During the whole of this conflict not above ten lives were lost altogether, for after the city gates were opened the mandarins and their soldiers were allowed, unmolested, to flee.

“Eleven days afterwards, on Lord’s day, May 29th, some five or six hundred of the imperialist troops, commanded by the admiral, came in their war-junks for the purpose of re-taking Amoy. They evidently expected to obtain an easy victory, presuming that thousands of the inhabitants of this island would immediately flock to join their ranks. Very soon, however, they found that they had made a great mistake; and, panic-stricken, they fled. The admiral, with as many of his men as could get quickly back to their junks, set sail with all speed, and left the island, leaving a considerable number of soldiers, besides several officers, to save themselves, or perish.

“Among those who were thus abandoned by the admiral was our Chinese Christian brother, Tan-tai. During that day he had several very narrow escapes from death. And towards evening he was seized hold of by some of the insurgents, and confined in a house as their prisoner. Yet he managed, while those men were eagerly pursuing others of the mandarins’ party, to escape out of their hands. By that time the fleet of war-junks had got away so far as to be out of sight; so Tan-tai with all speed hastened to take refuge in Mr. A. Stronach’s house. We all were exceedingly glad, and felt deeply grateful to God that we had him again beside us safe and sound. During the whole day we had felt painfully anxious about him, as we heard that thirty men and officers had been killed, and more than that number taken prisoners by the insurgents. That Tan-tai escaped such perils unhurt, we regard as a gracious answer to our prayers.

“Still it was difficult to arrange what should be done with him. At length it appeared clear that he should be removed for a season to a distance from Amoy. A proclamation had been issued some time before, offering a graduated scale of rewards for the apprehension of any mandarin officers or soldiers

that should be found on the island; 100 dollars being offered for the taking of a person of Tan-tai's rank. Besides, rumours were constantly prevailing that the imperialist troops were about to come hither, in great force, to endeavour to re-take the city. It therefore seemed hardly possible that Tan-tai could remain long in safety here in the present excited state of the island. In his own mind he had come to the conclusion that he ought now to renounce all connexion with the army. Indeed, during many months past he had been greatly desirous of quitting the service, which he more and more felt to be uncougenial with the bent of his whole mind. Still he had not yet seen his way clear to leave it. Now, however, the path seemed open to him to leave the army; and he fervently wished to go to some place where he should be allowed to spend his time and his strength in spreading abroad in this dark land the knowledge of redeeming love. Just at that time Bishop Smith came up from Hong-Kong, in H. M. steamer 'Hermes,' on his way to Shanghai. During the two days he remained on shore he was Mr. J. Stronach's guest. As we were all sitting talking together on the evening before he sailed, Bishop Smith himself proposed to take Tan-tai on with him in the steamer to Shanghai, in the temporary capacity of his servant. We then asked the man himself if he would like to go as Bishop Smith proposed. He at once said he was most willing and thankful to go, and that he looked upon this as a Heaven-opened way for him to remove to a place where he might be both safe and useful. We then wrote letters by Bishop Smith to Dr. Medhurst, commending our Chinese brother to his pastoral care. We have received Dr. Medhurst's answer. He says he has given Tan-tai a place to live in on the mission premises, has taken him to visit the Hokkien quarter of Shanghai city, and has shown him how he may be usefully employed among the strangers and the converts there. He says, too, that he will endeavour to have him taken on by the Religious Tract Society, as their colporteur; and adds, that 'he likes Tan-tai's appearance and bearing, and has every hope of him.'

"We feel grateful for this kind arrange-

ment of Divine Providence in regard to Tan-tai, and pray that he may be made the means of much good to the Hokkien men who are resident at Shanghai.

"While here, he used to come, whenever his public duties permitted, daily to our chapel, and assist us in proclaiming to his countrymen the way of salvation. But for doing this he was at length privately but severely reprimanded by his superior officer. Still he felt constrained to embrace every opportunity which presented itself to tell to others what gave himself such peace, and joy, and hope; and to commend the Divine Redeemer as the only ground of confidence for sinful men. About two months ago he was sent out in command of a small war-junk with between 40 and 50 men, along with other vessels, to chase away some pirates who infested the adjacent seas. They had an engagement with some of those pirates, sunk one of their vessels, and brought one with its crew as prisoners to Amoy. Before the action commenced, Tan-tai, in front of all the men on board, invoked the Divine protection and blessing. And after the victory he publicly returned thanks to God for having graciously 'covered their heads in the day of battle.' He trusts that some of those to whom he has often spoken of Divine mercy through Jesus, have at length learned to pray and to trust in His name.

"We hear that the imperialist troops are mustering in considerable force at no great distance from this island, and that they intend coming hither soon, to endeavour to bring Amoy again under subjection to the Tartar emperor. So perhaps this island may, ere long, be the scene of most deadly warfare.

"Still we have not much cause to be alarmed for ourselves. The mandarins were always avowedly friendly to the missionaries here, and were ever anxious to keep on the best terms with the English generally. The insurgents also are favourably disposed towards us; and we think they will continue to be careful to do nothing which could give offence to us or to our countrymen. Our trust is in the Lord, who 'only maketh us to dwell safely.'

"The leaders of the insurgents here now

issue their proclamations in the name and as by the authority of the new Chinese king, the professed restorer of the Great Ming dynasty, who now occupies Nanking as his capital.

"Whatever amount of error may still be held by the leaders of the insurgents at Nanking, yet it is a cause of joy and gratitude that, by their distinct and repeated annunciations of the second commandment of the decalogue, they do much to forestall the corrupt teachings of popery, with its *mutilated* version of the law of Jehovah.

"In the present state of affairs in this part of China, it is indeed well that four of your agents are now stationed at Amoy. Just now peculiarly abundant opportunities present themselves to us for the making known of Divine truth to multitudes, many of whom had never before heard of the great salvation; and these ample opportunities for usefulness we are now happy to be enabled to improve. From all parts of the surrounding country hundreds of Chinese have been brought to Amoy in connection with the present movement; and of these, great numbers come repeatedly to our chapels to hear

the gospel. Since the 15th of April last, when Mr. John Stronach rejoined us, two services have been held daily at our old chapel; and all our other services have also been carried on with full efficiency.

"Yesterday, the 21st of June, we were gladdened by the long-looked-for arrival among us of Mr. and Mrs. Hirschberg. We trust their labours and influence will be blessed in greatly aiding the glorious work to which our whole lives have been devoted,—for the glory of our Redeemer's name, and for the extension of His kingdom in China.

"The Romanists now at Amoy have been fitting up a large hong, next door but one to our old chapel, which they intend to open as a free school, to initiate young Chinese into their system of error.

"We trust our beloved brethren at home cease not in their prayers to remember us and our labours. Especially at this time, which may perhaps be regarded as a time of transition for the Chinese mind generally, an increasing interest should be felt by the churches in Britain in the labours of those who seek to lead it in the way of truth and holiness."

---

## A. MILLION NEW TESTAMENTS FOR CHINA.

ALL who are interested in the spread of the Gospel will be extremely gratified to learn that the Committee of the British and Foreign Bible Society, influenced by an earnest desire that the extraordinary events now transpiring in China, and which are likely to change the entire character of its religious, social, and political institutions, should be met by a corresponding movement on the part of the friends of scriptural truth, have, with their accustomed zeal and liberality, adopted the following Resolution:—

*"Bible Society's House, 10, Earl Street,*

*"Blackfriars, Sept. 19th, 1853.*

"THE attention of the Committee of the British and Foreign Bible Society having been again directed to the unprecedented movement in China, and to the hopeful prospect thereby presented for the wider introduction of the Sacred Scriptures into that extensive and densely-populous Empire, it was resolved that the Committee, relying upon the sympathy of the British public in this desirable object, are prepared

to take upon themselves all the measures necessary for printing, with the least practicable delay, ONE MILLION copies of the Chinese New Testament.

ROBERT FROST, }  
GEORGE BROWNE, } *Secretaries."*

---

## INDIA.

### MISSIONARY ITINERANCY IN BENGAL.

TOWARDS the close of last year, the Rev. W. H. Hill, of the Calcutta Mission, accompanied by the Rev. J. Bradbury, of Berhampore, undertook a journey for the purpose of preaching the Gospel and distributing books in some densely-peopled districts which can be but rarely visited by the Christian Missionary.

The following notes of the journey, furnished by Mr. Hill, will be read with interest as affording evidence that the masses of India, notwithstanding their present degradation and misery, are becoming more and more accessible to the claims of truth, and that, whether the day of their regeneration be hastened by the tide of providential events, or be yet retarded for a season, the final issue of the great struggle between Heathenism and Christianity is no longer doubtful—the heathen themselves being judges.

"On the 4th of December last, having received a grant from the Calcutta Bible Society, both of Bibles and money, and also some Tracts from the Calcutta Tract Society, I left Calcutta; and, after a tedious passage of thirteen days up the river, reached Berhampore on the afternoon of the 17th."

#### COURSE OF THE JOURNEY FROM AND BACK TO BERHAMPORE.

"On the 18th, Mr. Bradbury and myself, having completed our arrangements, started on our Missionary tour, with two Catechists, who ably seconded us in our labours. As it was late ere our bullock-carts and tents crossed the Bhagrutti, our first march was a short one; and by moonlight we pitched our tents in a mangoe tope, where a herd of large monkeys seemed at first inclined to dispute our right of possession. Here we passed the Sabbath in preaching some four or five times, and in distributing God's word in portions. Very mingled were our feelings of hope and fear; but, as I wish to be brief, I will confine myself as much as possible

to the facts of our journey, and to their bearing generally on Christian Missions in India. Thence we took a south-westerly direction, spending from one to four days at each encampment, in labours similar to those to which I have just alluded, among the principal towns and villages along our line of march; and, as our method was to divide ourselves into two parties, proceeding in two opposite directions, we were enabled to travel over double the amount of ground which one Missionary alone could have achieved. Taking this course we arrived at Jamookandy, a large city on the borders of the zillah of Birbhoom. Hence our route lay through wretched roads, or rather cart-ruts, through paddy-fields, until we arrived at Rajmahal, where the hills quite charmed us, being so novel a sight to one who had lived in the flat plains of Bengal for five years. Thence, crossing the Ganges, we travelled eastward through the zillah of Malda, as far as Puroora, a celebrated place of Mussulman pilgrimage. Hence our journey lay southerly, through English Bazaar and Rampore Beau-

bah in Rajshye, until we attained the eastern side of the zillah of Monshedabad, and so back again to Berhampore. This latter portion of our tour was performed rather rapidly, owing to the low state of our exchequer, and the necessity of our return to our respective stations, the hot season having already set in."

#### DISTANCE TRAVELLED, AND NUMBER OF PLACES VISITED.

"During the above march, of 266 miles, through portions of four zillahs, two of which alone contain about  $2\frac{1}{2}$  millions of inhabitants, our camp was pitched in 28 different localities, for a period, as I have already stated of from one to four days; whence we visited 236 different villages, towns, &c., thus adding to our march a distance probably of 633 miles, making between us a total walk of some 899 miles. A palankeen accompanied us in case of sickness; but, through Divine mercy, we did not use it on any occasion."

#### STATE OF EDUCATION.

"Among all the localities visited by us we only found 60 places, containing 75 schools inclusive of five government schools, where, as far as we could ascertain, 2731 scholars daily assembled, the whole, of course excepting those of the Company's institutions, to obtain a mere pittance of education."

#### PREACHING, AND DISTRIBUTION OF BOOKS.

"In regard to preaching, I believe I am rather understating the fact when I affirm that 8200 individuals—adults and youths, exclusive of children and many females—heard from our lips and those of our Catechists the glad tidings of salvation—the *reading* portion among them receiving some 4354 portions of the Scriptures and Tracts. Among the 236 towns, &c., we visited, there were 92 localities, besides doubtful cases, where the Gospel had never been previously proclaimed; in some of these were 3000, 4000, or 5000 persons forming separate civic communities of their own, upon whom the genial rays of the Sun of righteousness had never before dawned.

"In regard to the distances travelled over by us, it may originate surprise that a larger

amount of books were not distributed. The fact however is, that throughout, and especially in Malda, we met with comparatively few who could read; and as our practice was to supply *only readers*, more applicants by far were dismissed than those who obtained the prize they sought. Moreover, in districts we knew to have been well supplied previously, we were purposely scanty in our gifts. Had a mere distribution of books been our sole object, in some towns alone, so great was the demand, we might have doubled the amount of our distribution."

#### ARE THE BOOKS READ?

"You will, perhaps, and naturally too, ask are the books thus given away read? I have much pleasure in replying, that from several circumstances occurring under our personal observation, we believe a large portion is read, and thought over, as the following illustrations will show. On the borders of the zillah of Birbhoom we were invited by a Zemindar (landholder) to visit his school. Having complied with his request, we were then desired to pay him a visit too. Of this we availed ourselves eagerly, as an opportunity of preaching the Gospel. He was a gentlemanly and well-educated Hindoo, with whom, after passing a few common-place remarks, we entered on the discussion of the grand theme of the Missionary—Christ and His cross. The Catechist with me requested permission to read a portion of the New Testament, but the Baboo replied: 'I will read it myself, as I am conversant with my own Shastras, the Koran, and your sacred books.' He was then asked if he could explain what it contained. 'Yes,' was his reply; and taking his copy of the Scriptures, which he had previously sent for, he read the passage indicated, and on the whole well explained it. He had two copies, and they were both, apparently, from being well thumbed, often read. That well-used Bible in that country gentleman's house, far away from Europeans, is a fact which gave us much encouragement.

"In the district of Malda, a very intelligent youth, who had previously received books from Mr. Bradbury, took part with the Missionary in a public discussion, warmly disputing against Hindooism. He afterwards

travelled some three or four miles to receive farther instruction and more books, and from subsequent conversations with him we perceived he had evidently read what he had received. In the same district, on returning to our tents, a young man desired us to explain certain passages of a work we had given him on the day previous, but which he could not understand. On our way to Kaligunj—a populous village in the same district—we saw here and there, at various distances, fragments of a tract which appeared to have been torn and thrown away, piece by piece, and page by page, as it had been read, and in reading had excited the anger of some bigoted Hindoo. The greater portion, however, was not to be found; and we therefore conjectured that it had been carried home. This is not an incident unworthy of record, showing as it does that our books are not unread; and, what is more too, that they are felt. Better anger than indifference; persecution than silent contempt.”

#### OPPRESSED AND DEGRADED STATE OF THE PEOPLE.

“The physical and moral condition of the poor inhabitants of those places is most deplorable. The Ryot, or peasant, seemed everywhere most grievously oppressed by the exactions of the Zemindar and his minions. Hindoos and Mussulmans are alike the victims of oppressive and debasing superstitions. By far the greater part are as destitute of a knowledge of their Shastras and Koran as they are of secular instruction. In several instances we saw worshippers of **CONFESSEDLY** unknown gods. A stone slab with a few roughly-carved figures, uncouth shapeless stones dug out of a neighbouring tank, we sometimes found as objects of veneration: and, on inquiry, were quietly informed, by the poor ignorant devotees themselves, that they really did not know what these things represented; but that they were supposed in some way or other to ward off disease, and to confer health and prosperity on those families who worshipped them. Melas, or wakes, were thronged with blind idolators—chiefly females—who attended them to present votive offerings made in seasons of extreme anguish, when a beloved child or husband was supposed to be

on the borders of the grave, with other causes chiefly affecting family concerns. Mussulmans vied with Hindoos in conferring divine honours on feeble men, over whom the shades of antiquity had thrown a mysterious and mythic character. But such has ever been the degraded position of those who have forsaken the true God for idols; and therefore I will not any longer detail the sad state of those portions of idolatrous India.”

#### GROUND'S FOR ANTICIPATING THE SPREAD OF CHRISTIAN TRUTH.

“But what is your hope? What progress is Christianity making? are questions you may ask. It becomes me to be guarded in my reply, lest a too sanguine disposition may lead you astray. An expression of my humble opinion is all that I can venture to make; but I will give you the data on which I have formed my opinion, that you may judge for yourself. Christianity is advancing, silently perhaps, yet surely.

“We were much surprised wherever we travelled, at the crowds that listened, and most frequently without opposition, attentively to the message of the Gospel of the blessed God. Localities where Christ had been often preached furnished us with the largest congregations, and the greatest number of applicants for New Testaments. In only one such place did we receive the semblance of an irate disposition, and the spirit of malice. That place was Rampore Beaubah, where, I think more by way of amusement than of anger, we were pelted, not with stones, nor mud, nor brickbats—but by sweetmeats—a handful or two! How different was it formerly!

“In such localities, too, former Missionaries who had visited them were inquired after, and the face of the humble inquirer assumed a marked expression of sorrow on hearing that such a one had returned to the land of his fathers in ill health, and such a one had gone to his rest. There also were our Catechists welcomed and invited to private houses, where the pipe, or calumet of peace, would be given ere religious controversy began.

“The zillah of Malda much pleased us; and I longed to be rich, that I might establish a mission there. Its common people—

men and women—heard us gladly; and an extreme anxiety was manifested to obtain copies of our Shastras. The women especially surprised us. After a long service with some two or three hundred persons, among whom were a large number of females, several Brahmins at last exclaimed, ‘We are not pundits, and therefore cannot answer your arguments.’ ‘Why,’ said a female, ‘these things are very simple; how is it you men do not receive them?’ An angry exclamation from one of the crowd sent the bashful though hasty speaker and her companions to their homes. In other places women blessed us for disseminating the word of life, and on two or three occasions brought us presents of fruit and fish. The whole of Malda seemed a most promising field of labour; but, alas! the labourers are few.

“During our tour we sometimes met with individuals—young men, who had received a good education in Government or Missionary Institutions; and though not professedly Christians, yet it was gratifying to find them anxious to enter upon religious conversation; some even openly stating, in the presence of Hindoos, that they had no faith in their Shastras, and that they had ceased to worship idols.

“But the fears regarding the spread of Christianity were perhaps the most marked indications with which we met, that the Gospel was making rapid strides throughout those zillahs. The following circumstance is an illustration to the point. In the Bazaar of Malda, seeing a man sitting at his accounts, I requested him to take one of our books and peruse it with attention. He refused. On inquiring from him the reason of his strange conduct, he mentioned a few trifling excuses. I expressed my dissatisfaction at what he had said, and charged him with being afraid of becoming a Christian. He denied my accusation, if such it may be called; when putting a number of questions to him, in a pleasant and conciliatory manner, he was thrown off his guard, and inadvertently let out the secret. Discovering his error, and finding concealment any longer useless, he confessed he was alarmed; adding, ‘I have heard of others having read your books, whose minds have been made

very unsettled and uneasy. Now if the perusal of your books produce similar results in my mind, I shall commit a great sin in not following the precepts of your new religion. My best plan is not to read, and then I shall neither be troubled nor responsible.’ Here and there it is true we find but a blade of wheat springing up, yet even such is a grateful token that the seed sown is not dead; or if dead, it is but the natural process through which the whole is passing ere it burst forth into abundant verdure and renewed life.”

#### THE MESSENGERS OF MERCY FEW AND FAR BETWEEN.

“Before I close, allow me to refer to the state of mind in which we finished our tour. While thankful to that God who had honoured us with such an embassy; while grateful for his preserving care and providing mercy; while feeling that the Lord’s work is the most joy-causing and blessed, and toil in his vineyard worth thousands of pleasure in the tents of sin; yet were we sad, very sad, at leaving those benighted districts. Could we be otherwise, when one and another said, ‘Sirs, what shall we do? What can we understand of this religion, so novel to all our preconceived ideas? Who is to teach us when you are gone? What is the good of reading these new Shastras, if we are not to obtain more light upon them?’ Thus at least spoke one who followed us two days with these words as his only cry. We could only direct such to pray that God would give them His Holy Spirit, and send them teachers. Ah! sir; it was sad indeed to leave them, with the probability that the light would die out for want of oil to feed it; that the message to those 3200 might soon be forgotten for want of repetition, and the majority of them perish ere others were sent to preach mercy and forgiveness.

“On another occasion, one deeply-interesting youth came running to us after we had been telling to him and his co-villagers the simple story of the cross, and in breathless haste inquired: ‘In what name did you say we are to pray?’ Receiving the answer, he departed, repeating as he went, ‘Jesus Christ, Jesus Christ,’ until those blessed sounds died away in the distance. How shall they hear without a preacher?”

## DEATH OF REV. P. J. LILLIE.

WE regret to announce that the Jamaica Mission has sustained an affecting bereavement by the death of the Rev. P. J. Lillie. Our lamented brother was cut off by an attack of yellow fever, after only a few days' illness, in the 37th year of his age. At the period of his death, which happened on the 29th July, he had but recently removed with his family to the Society's station at Morant Bay.

Mr. Lillie proceeded to Jamaica in 1839, and, in the following year, he first became connected with the Society in the capacity of Catechist and Assistant Missionary. He discharged these duties with zeal and assiduity until 1847, when he was led to engage in another sphere of Christian usefulness. In 1850, having renewed his connexion with the Society, he was ordained as Pastor over the Church and Congregation at Davyton, where he remained in the exemplary discharge of his important duties until shortly before his death.

The subject of this notice was not personally known to the Directors, but by his Missionary Brethren, who were best able to appreciate his worth, his character and labours were held in the highest respect and estimation.

During the short illness which preceded his death, Mr. Lillie expressed, to a Christian friend, and to the members of his sorrowing family, his unshaken confidence in Christ as his Saviour, and his happiness at the thought of being soon with Him and like Him. He was in full possession of all his mental powers to the last, and a few minutes before the closing scene bade all around him an affectionate farewell. "Mark the perfect man, and behold the upright: for the end of that man is peace."

## ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following, viz. :—

For Mrs. Porter, Madras. To the Great George Street Chapel, Liverpool, Missionary Working Society—For a Box of Useful and Fancy Articles. To the Clapham Ladies Auxiliary Society—For a Case of Useful Articles, value £48.

For Mrs. Sewell, Bangalore. To the Ladies of the late Westminster Missionary Working Society—For a Box of Useful and Ornamental Articles.

For Mrs. Cox, Trevandrum. To Miss Scott, Sherborne—For a Box of Useful Articles.

For Rev. R. C. Mather, Mirzapore. To the Ladies connected with Carr's Lane Chapel, Birmingham—For a Case of Clothing, and other Useful Articles, value £80.

For the Mirzapore Free School. To the Maberley Chapel Missionary Working Association—For two Boxes of Clothing and Useful Articles. To Mrs. Wollaston—For a Box of Toys and Fancy Articles.

For Rev. J. H. Budden, Almorah. To the Kensington Ladies' Auxiliary Society—For three Boxes of Work for Sale.

For Mrs. Bausum, Penang. To a few Friends at the Tabernacle, Bristol. Per Mrs. Wills—For a Box of Useful and Ornamental Articles.

For Mrs. Hirschberg, Amoy. To the Friends connected with Dr. Redford's Congregation, Worcester, assisted by other Friends connected with Lady Huntingdon's Congregation, Bridport—For a Case of Useful and Fancy Articles for Sale for the Girls'-school, value £40.

For Rev. Wm. Clarkson, Mahi Kantha. To Friends at Christchurch, per Rev. J. Fletcher—For a Case of Clothing and Useful Articles,

For Rev. W. B. Addis, Coimbatore. To the Committee of the British and Foreign School Society—For a Parcel of School-books.

For Rev. R. B. Taylor, Cradock. To Mrs. McNeil and Friends at Elgin—For a Box of Clothing.

For Rev. E. Birt. To Miss H. Wright, Stoke Newington—For a Parcel of Needles.

For Rev. A. Jansen, Berbice. To the Committee of the British and Foreign School Society—For a Box of School-books.

To Mr. Bird, Aylesbury. To Mr. Barnes, Saffron Walden. To friends at Uxbridge. To Friends at Christchurch. To a Friend, and to Mrs. Wm. Mollett, Newport, Isle of Wight—For Volumes and Numbers of the Evangelical and other Magazines.

Mrs. Taylor desires gratefully to acknowledge the receipt, at Cradock, in January last, of four Boxes of valuable Fancy Articles and Useful Clothing from Mrs. Wilshire and Friends, Chelmsford; also one Box from Mrs. Johnson and Friends, Harpenden.

The Rev. Josiah and Mrs. Andrews, of Jamaica beg to return their warmest thanks to all their Christian Friends for the valuable presents forwarded for the benefit of the Schools under their charge.

Mr. and Mrs. A. desire also to intimate to their valued Friends that, in consequence of the severe and prolonged affliction of Mrs. A., the Directors have kindly appointed them to the Ridgmont Station, and that their address now is—*Mandeville, P. O. Manchester, Jamaica*. Any Articles forwarded for the benefit of the School now under their superintendence will be most gratefully received and acknowledged.

## MISSIONARY CONTRIBUTIONS.

From 14th August to 13th September, 1853, inclusive.

£ s. d.		£ s. d.		£ s. d.		£ s. d.	
X. Y. Z., a Friend ...	50 0 0	HUNTINGDONSHIRE.		Collected by Rev. C. M. Davies, Madagascar Mission ...	1 6 10	MIDDLESEX.	
A Friend ...	80 0 0	Houghton, Potto Brown, Esq., for Madagascar ...	10 0 0	Collected by Miss Lambert ...	1 1 0	Hammersmith. Ebenezer Chapel.	
The late Mrs. Sarah Naish, of Stoke Newington, by H. S. Naish, Esq., Executor ...	10 0 0	LANCASHIRE.		Juvenile Society, by Mr. Bowdler.		Collection ...	9 10 0
Mrs. Yeadon, per their Record ...	1 1 0	Bury.		Collected by—		Teachers and Children, Girls' School ...	2 10 0
M. E. ditto ...	1 0 0	Castle Croft Chapel, Rev. W. Roseman.		Miss A. Best ...	0 12 8	Ditto, Boys' School ...	0 10 0
Miss Adam, for Mrs. E. Porter's School, Cuddapah ...	8 12 6	Collected by—		Miss Ellen Gregson ...	0 1 0	12l. 10s.	
Do., for Mrs. Abbs's School, Pareychaley ...	5 0 0	Miss Mary Scholes ...	3 0 0	Miss Alice Houghton ...	1 4 1	MONMOUTHSHIRE.	
J. B., per W. H., for the Madagascar Mission ...	4 0 0	Miss Margaret Roseman ...	1 10 0	Miss Agnes Michie ...	2 10 4	Ragland Independent Chapel, per Mr. Bird ...	1 0 0
Holywell Mount Auxiliary, on account ...	4 17 3	Miss M. A. Hamer ...	0 12 8	Miss Lydia Walton ...	0 12 6		
Jubilee-street (Wesleyan Reformers) Sunday-school ...	0 12 0	Miss E. Swann ...	0 11 0	Master A. C. Bowdler ...	1 7 0	NORFOLK.	
Kingsland Juvenile Branch, on account ...	13 0 0	Misses M. and E. Webster ...	0 7 6	Master R. Dewhurst ...	0 1 11	Harleston Sabbath-school, for the Native Girl, Susan Priest ...	3 0 0
Poultry Chapel Auxiliary, on account ...	16 7 0	Sabbath-school ...	2 14 2	Master J. Farrington ...	0 0 10		
BERKSHIRE.		Writing Class ...	0 16 6	Master E. Fleetwood ...	1 4 7		
Windor.		15l. 1s. 3d.		Master W. Gregson ...	0 6 11		
Collection at Town Hall ...	10 3 8	New Road Chapel, Rev. J. Dickinson.		Master J. Richards ...	1 13 2	NOTTINGHAMSHIRE.	
Sunday-school, per Mrs. Miller ...	1 5 0	Collection after Sermon ...	5 14 5	Master J. Whiteside ...	0 10 6	Retford.	
Mrs. Woodbridge's Missionary Box ...	0 10 0	Donations.		Expenses ...	23 6 8	Rev. R. H. Short.	
Mr. Gerding, for Madagascar ...	1 0 0	John Young, Esq. ...	2 2 0	Elswick Branch.	22 18 8	Collected by Sunday-school Children, for Education in India ...	0 11 1
Exps. 21s. 2d.; 11l. 18s.		Mrs. Hodgson ...	1 0 0	Collection at Public Meeting, by Rev. J. Armitage ...	4 2 1	Collected by Miss Bamforth.	
CORNWALL.		Mr. James Shaw ...	1 0 0	Collection after Sermon ...	2 0 3	Mr. Cottam ...	0 10 0
Falmouth, Captain Corry, R.N. (additional donation) ...	10 0 0	Miss Wolfenden ...	0 10 0	Collected by—		Miss Barlow ...	0 1 0
DEVONSHIRE.		Subscription Books.		Miss A. Blackburn ...	0 17 6	Miss Bamforth ...	0 1 0
Exeter, A Friend, by Rev. D. Hewitt ...	15 0 0	Mrs. Hodgson ...	2 1 0	Miss B. Jackson ...	1 2 0	Mr. Mortimer ...	0 2 6
DURHAM.		Mrs. Nuttall ...	2 8 0	Miss A. Jackson ...	0 11 0	Mrs. Dewick ...	0 10 0
Hartlepool.		Mrs. Battersby ...	1 4 6	Miss E. Parkinson ...	1 0 9	Public Meeting ...	6 6 0
From Ladies' Work Basket ...	5 0 0	Mrs. Meadowcroft ...	1 16 0	Miss M. Parkinson ...	1 4 6	Exps. 10s. 9d.; 7l. 7s. 4d.	
Mrs. Watt (D.) ...	0 5 0	Miss Hodgson ...	1 8 2	Miss M. Thompson ...	1 17 6	Sutton-cum-Lound.	
Sabbath-school Children ...	1 5 10	Miss Bland ...	0 15 2	Mr. C. Tnnstall ...	0 14 0	G. Bromlow, Esq. ...	2 0 0
Collected by—		Missionary Box.		Miss P. Lawton, produce of Missionary Hen ...	0 5 7	Public Meeting ...	1 2 8
Missionary Boxes.		Miss M'Lean ...	0 1 2	Savings of a deceased Child ...	0 1 5	Exps. 10s.; 2l. 12s. 8d.	10 0 0
Miss Watson ...	1 0 0	Juvenile Missionary Society.		Expenses ...	14 5 7	SOMERSETSHIRE.	
Miss E. M. Cole ...	0 3 6	Collected by—		13 18 1		Taunton, Paul's Meeting, on act. ...	20 5 0
Miss E. Davison ...	0 4 10	Mr. John Heaton ...	1 19 2	Leyland, Misses Burdon's Subscription ...	1 0 0	STAFFORDSHIRE.	
Miss M. Younghusband ...	0 10 0	Mrs. Meadowcroft ...	0 16 9	Ditto, for Madagascar Mission ...	0 10 0	Cannock.	
Miss G. Graham ...	0 10 0	Mrs. James Shaw ...	1 10 0	Expenses ...	11s. 3 0 4	T. Crockett, Esq. ...	1 0 0
Master H. Murray ...	0 6 10	Mr. John Young ...	0 11 8	106l. 14s. 8d.		Public Meeting ...	3 14 4
Master M. Nicholson ...	0 6 4	Miss Barnes ...	0 2 0	LINCOLNSHIRE.		Subscriptions ...	3 5 8
Master G. Richardson ...	0 5 0	25l. 1s. 0d.		Brigg, Ladies' Working Society, per Mrs. Bradley, for the Native Teacher William Martin (half-year) ...	5 0 0	Edingale, E. Dewsbury, Esq. ...	2 0 0
Exps. 13s. 6d.; 15l. 13s.		Farnworth, Misses T. and A. Barnes ...	100 0 0	Lincoln.		Tatbury.	
GUERNSEY.		Preston Auxiliary Society, by J. Hamer, Esq., Treasurer.		Subscriptions.		Rev. S. Evans.	
Collected by Miss A. M. Lidstone, for the Native Female School at Madras ...	1 10 0	Half-yearly Remittance.		Mr. Coupland ...	2 2 0	Collection after Sermon for the Madagascar Mission ...	6 0 0
HEREFORDSHIRE.		Annual Collections.		Mrs. Coupland ...	1 1 0	Ditto at Public Meeting ...	7 4 0
Hereford, Miss Williams, per Rev. T. Phillips, for Madagascar ...	1 0 0	Grimshaw-st. Chapel ...	12 8 8	Mr. J. Coupland ...	1 1 0	Collected by—	
		Cannon-st. Chapel ...	24 10 0	Mr. Chambers ...	0 10 6	Miss Botham ...	1 13 2
		Missionary Communion, for Widows and Orphans ...	7 8 0	Mr. Roome ...	0 10 0	Miss Coxon ...	1 0 0
		Public Meeting ...	10 1 10	Mrs. Capp ...	1 0 0	Miss Dakin ...	1 0 0
		Public Breakfast ...	13 17 6	Mrs. Dobson ...	1 0 0	Collected by Mrs. Evans.	
		Fleetwood Branch.		Boys' School ...	2 7 10	Mr. John Moore ...	0 10 0
		Public Meeting, by Mr. Whitworth ...	4 13 2	Girls' School ...	0 10 8	Weekly Subscriptions and Dons. ...	1 11 11
		Collection at Pressall ...	0 13 0	Collected by—		Collected by Miss Evans.	
		Two Young Ladies' Missionary Box ...	1 1 6	Mrs. Moss ...	0 6 6	Mr. George Shipton ...	0 10 0
		Mr. Whitworth's Sabbath-school Children ...	0 7 10	Miss Wilson ...	1 0 10	Weekly Subscriptions and Dons. ...	1 1 1
		Expenses ...	8 0 6	Mrs. Crooks ...	1 1 0		
		0 14 3		Mrs. Meanwell ...	0 5 0		
		Kirkham Branch.		Miss Singleton ...	0 17 0		
		Annual Collection, Mr. Bryning, Treasurer ...	7 0 0	Miss Curtis ...	0 4 8		
		13l. 17s. 6d.					

£ s. d.	£ s. d.	£ s. d.	£ s. d.
Collected by Miss Horn.	<i>S. Fergus Free Church, Rev. Mr. Moir</i>	<i>Rev. Mr. McDonald, U.P., Lossiemouth, collected by Rev. Jas. Kennedy</i>	<i>Inverury. Congregational Church. Rev. J. Miller.</i>
Mr. Horn .....	1 1 0	1 15 0	Collection by Rev. E. Stallybrass .....
Mrs. Carr .....	0 10 6	24 12 2	Stallybrass .....
Mrs. Poignestrestre ..	0 10 6	37. 11s. 11d.	Missionary Box .....
Sums under 10s. ....	1 3 0		37. 8s.
Proceeds of Ladies' Working Society, for the Education, in a Native School, of a young Girl to be called <i>Mary Anne Evans</i>	3 0 0	<i>Campbelltown, Young Men's Class, for a Native Teacher in the South Sea Islands</i>	<i>Keith, Collection by Rev. E. Stallybrass</i>
For the General Purposes of the Society .....	0 13 0	2 10 0	3 0 0
Sabbath-school Children .....	0 5 2	<i>Culsalmound, Collection at Rev. J. Rainey's</i>	<i>Nairn. Per Rev. J. Howie.</i>
Expenses ... 1 14 11	27 13 4	1 18 0	Collections.
Error in Last Return ... 0 8 7	27. 12s. 6d.	0 14 6	United Presbyterian Church .....
257. 9s. 10d.			3 4 4
<b>SURREY.</b>			Parish ditto .....
<i>Epsom.</i>			1 16 1
Collected by Mr. S. Young.			Independent ditto ..
Mr. Harsant (Ann.) 0 10 0			3 10 0
Sundry small sums 0 14 2			Independent Sabbath-school Missionary Boxes, for Rev. Wm. Muirhead's Shlanghae School .....
			1 10 0
			Collection, U. P. Church, Moyness ..
			1 2 0
			A Friend .....
			0 5 0
			117. 7s. 5d.
			<i>Paisley, Thread-st. United Presbyterian Church</i>
			10 0 0
			<b>Rhynie.</b>
			Mr. R. Troup, Treasurer.
			Juvenile Missionary Boxes .....
			3 8 0
			Auxiliary Missionary Society .....
			3 2 0
			Collection at Annual Meeting .....
			1 12 0
			A Thank-offering ..
			0 10 0
			Donation from R. Troup, sen. ....
			26 0 0
			347. 12s. 6d.
			<i>Savoch of Deer.</i>
			United Presbyterian Church, for Mrs. Young's School, Amoy .....
			1 0 0
			<b>JAMAICA.</b>
			<i>Four Paths, for the Widows' and Orphans' Fund, in special relation to Mrs. Wheeler</i>
			2 7 0
			<b>LEGACIES.</b>
			Of Miss Catherine Clarke Manning, late of Moorwin-stow, less duty ..
			495 0 0
			Of William Pocock Millett, Esq., late of Woodspeen, less duty .....
			90 0 0
			Of Miss Elizabeth Millett, late of Woodspeen, less duty .....
			90 0 0
			Of R. Menzies, Esq., late of Dunfries, less duty and expenses .....
			43 17 5

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.



**For use in library only**

**For use in Library only**

I-7 1852/1854

Missionary Magazine and Chronicle

Princeton Theological Seminary-Speer Library



1 1012 00313 4709